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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 8 **June, 1951**

A TRUE student of Theosophy is a good deal like a sailor in many ways—particularly in the realization that whatever comes, it means work, in one way or another. Call it a study class doing examples in obstacles. We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; and not only do we have to fight, but to meet and surmount all the obstacles that the enemy—this civilization—places in our way. But in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied. —ROBERT CROSBIE

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It is the unchanging Eternal, it is the unchanging supreme; having understood that unchanging one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man is mighty in the eternal world.
—From the *Upanishads*

THEOSOPHY

Vol. XXXIX **June, 1951** **No. 8**

A NEW SOCIAL ORDER

FROM one point of view, the Theosophical Movement is a study in what man as a spiritual being can do without. Life, the theosophist learns, has philosophical subsistence minimums, but before one can appreciate the necessities of the soul's existence, he must have begun to eliminate those human tendencies which lock him inside the prison of self. If Karma is true, for example, then several common attitudes are no longer necessary: the desire to escape the consequences of action and apprehension lest others escape, despair over the futility of one's efforts, regret for past errors and fear of new mistakes, uncertainty about the future, the impulse to punish or reward, personally, when the action of another displeases or rejoices us, and so on through the list of feelings which arise from a less than universal concept of the equilibrizing law. If Reincarnation is true, then birth, death, and life on both sides of the "great change" have new values; wider horizons are discovered for human relationships; education, both for child and adult, has different, deeper purposes; faith and hope alter their natures and become scientific instead of sentimental; and, in general, the experiences of life are met more consciously, with better grace, and yield profounder lessons.

The Theosophical Movement, by introducing central philosophical truths into the mind of the race, is aimed at far-reaching social re-

form. A society where men, women, and children conducted their lives according to theosophical principles would breathe an entirely different spirit from that of present-day social groups or nations. Civic workers would be chosen not for technical qualifications alone, but also for their willingness to fit themselves to serve in the position offered, to develop new faculties, and to discard whatever personal habits would interfere with their wholehearted discharge of the duties they were accepting. Juries would no longer be needed: when found to be pursuing a mistaken course affecting the society as a whole, an individual would seek clarification of his end and means from disinterested persons of whose integrity he was assured. Their recommendation would be correlated to education, for the value of mistakes is in the experience gained, and, intelligently examined, one man's error may be the means whereby many others share and profit by the karmic lesson involved.

The impersonality of natural law would be emulated by those entrusted with the guardianship of individual rights, responsibilities, and freedom. "You cannot prevent a man from doing what he *can* do" is a true axiom, and its application in a social order would transfer attention from what others might do or be doing, and concentrate the minds of all on how to extract the utmost value from every circumstance *as given.* Once a man understands that he himself cannot apply in his own life any principle which is still *theory* so far as he is concerned—no matter how familiar it may be to him, verbally or intellectually—he will cease being overly-concerned with the blunders of his friends and neighbors. He will be able to devote himself to learning from experience—his own or others'—in a way not possible before, when he held the notion that mistakes are totally and unconditionally "wrong." The dead hand of regret will be lifted from his past actions. He will be prepared to assimilate, in the light of experience gained, the knowledge he could not otherwise make his own, and to bring this self-knowledge, in turn, to bear upon the philosophy he is striving to comprehend. Thus he may come to link his mind, little by little, with the universal mind, to the metaphysical realities of Life, Law, and Brotherhood.

Such a social order, then, might be found to convert all happenings into education, since any event would be capable of propelling forward the evolution of the whole—when properly accepted and

studied. In this society, there would be no "managing" by omniscient directives and omnipotent control. No one would wish to be looked upon as specially appointed to save the membership from themselves, nor to eliminate possible errors by doing everyone else's thinking for him. No one would be regarded as infallible, but the counsel offered from any source would be carefully checked and verified by reference to general philosophical principles.

For men and women—not excepting children—devoted to theosophical aims, cooperation and communion would be continuous in daily life. While individual integrity compels each to learn from his karma, all progress must derive from a realization of the fundamental identity of all souls with the universal Over-Soul. With this view, all personal notions and separative opinions would gradually be dissipated. One would lend friendly attention and sympathy to any fellow-worker, since the communion of minds may often confirm a man in knowledge that belonged to him in a former life and which, but for this contact, would remain in obscuration, just out of reach of the conscious mind. In such relationships of natural sympathy, all would find the corporate life simple and strong, individual lives full and fruitful, karma—however difficult or exacting—a series of welcome self-revelations, and evolution a realizable process.

When, how, and where will such a society arise? This is the question that stirs in the minds of theosophists who have any conception at all of the tremendous possibilities for widespread social progress that are implicit in the philosophy brought by H. P. Blavatsky and Wm. Q. Judge for use in the twentieth century. This is the question which impelled the establishment of the original Theosophical Society. This is the point the original Founders of the Theosophical Movement were speaking to in formulating the program of theosophical effort known as the "lines laid down." The theosophical objectives could not be offered as cold abstractions: a few general ideas were first introduced, and then, as theosophists met more and more difficult trials of their sincerity and devotion, they perceived the need for more specific direction. As "mistaken notions" declared themselves, one after another, the Teachers countered with amplifications of the philosophy. As the "hard facts" of theosophical work came home to active students, H.P.B. and later W.Q.J. described more fully the relation between the theosophist's

study, his life and his influence in the Movement; the connection between the Three Objects, and the reason for their assigned order; and, last as first, the crucial criterion: *motive.*

As the years went by, the theosophical literature gradually was expanded to contain both the doctrines themselves and extensive correlations of the principles to the various aspects of theosophical association and work. But just as *The Secret Doctrine* is written to awaken intuition, rather than to feed intellects, so the "lines laid down" must be probed for, or they cannot be discovered. More, they must be sought as practical necessities—required as air is required by a suffocating man—or they will be passed over, unseen. Those who "called forth" H. P. Blavatsky's *Key to Theosophy* and her *Five Messages* were seeking for the original lines with this kind of urgency; so with the recipients of Wm. Q. Judge's *Letters That Have Helped Me,* and with a handful of *Path* readers who could hear what was being said in Judge's magazine articles; so, also, with those early members of the United Lodge of Theosophists who drew from Robert Crosbie the letters collected in *The Friendly Philosopher.*

The books and articles of the Teachers are best appreciated, it can be seen, by those who know what it is to seek wisdom as if it were the water of life. The percipient reader is one who has had enough experience with "karmic pebbles" to be impelled to search strongly yet humbly for truth itself, who is prepared to follow the behests of Truth unflinchingly, as before he served partial truths and personal prejudice. He who still has too much pride to ask questions is in no condition to accept the instructions available in the recorded philosophy. Something of the science of doing service must be grasped, found applicable, and practiced, before the student is to any degree aware of his responsibility to those who know still less —the responsibility to *better equip himself* with philosophy.

A theosophical social order is always possible. No "Constitution" is needed—it is itself a constitution in its units. Fellow-citizens already exist, their welcome held out to all who wish to join in and strengthen the mutual endeavor. This is to say, simply, *the Theosophical Movement exists,* that movement which, above all else, Man—the spiritual being—can not live without.

METHODS OF THEOSOPHICAL WORK

IN my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid goodspeed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit; nature takes care of results.

A few examples may illustrate. Once in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place but could not. By accident a placard that some members thought unwise fell into her hands with

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NOTE.—This article by William Q. Judge was first printed in *The Path,* August, 1891.

notice of an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none; for our duty is to discover what we ourselves can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F.T.S.

"THE ONLY REAL SUCCESS"

We will have to advance boldly without,—not in our own strength, but in the strength of that for which we speak. There will be then no terror of personal defeat, nor anxiety for personal success, but only Masters' work and our continued effort in it. If this spells failure, we will have a right to pronounce the word and understand its meaning; at the very worst, we will not have "failed" in vain. But we have no idea of failing, because the only real failure would be to stop working, and we will not do that. —ROBERT CROSBIE

THE INVISIBLE LINE

II

THE anonymous author of *The Philosophy of Insanity* opens his introductory remarks with what must have been, in 1860, a brave and bold declaration: "Before we can arrive at any practical, that is, at any useful result, the entire question of insanity must be stripped of all metaphysical drapery. Whatever may be the theoretical belief, the mind must be practically looked upon and treated as a material substance, capable of being healed and hurt—subject to disease, to decay, and to death." A dozen or so pages further on, he recounts some arresting experiences of his own which point to the brain's vulnerability and the mind's precarious balance. Level-headedness, it is clear, is no automatic action, nor, once achieved, can it be expected to perpetuate itself spontaneously: the brain's health and the mind's equilibrium must be matters of constant attention and care. Equalmindedness is in the power of every man to achieve, but, by the same token, the proper functioning of mind and brain depend on *continuous control and direction.*

The "Late Inmate" of the Glasgow Asylum speaks directly from first-hand knowledge in explaining that there is a form of insanity in which "the judgement is comparatively sound while the imagination has broken loose from the control of the will, when every thought, as it glances from the diseased brain, is responded to by a thrill of agony." This reference to the influence of feeling upon the mental consciousness will remind the theosophist that the mind—like a chamber with two doors—is open to *two* worlds of feeling, one above and one below. The lower world evolves all sensations which pertain to one man as distinct from his fellows: fear, the thought that that which can be harmed, hurt, killed or destroyed—by oneself, or others—is the real man; desire, the thought that a private joy or satisfaction can be stolen from the One Life and held apart from all other beings; anger, the thought that we, apart from others, have been injured or mistreated, and that we can injure others as if they were not part of ourselves, part of the SELF. Where the idea of separateness is correctly perceived as a delusion, a heresy against universal brotherhood, fear and anger are unknown, and every desire is a wish to share with and benefit the whole. The mind then receives impulsion

from the higher world of feeling: from intuitions of the spiritual fellowship of all beings, of the spiritual realities behind physical, psychic, and mental phenomena, and of the godlike purpose which holds together the vast world with its inhabitants on every plane and in every state of consciousness, propelling all to further and far greater knowledge and perfection.

"It is a fearful thing," writes the self-educated psychologist of a hundred years ago, "for a man to be mad and to be conscious that he is so." Yet, in one sense, there is no other way for a human being to be insane. We cannot get around the fact that the mind is *conscious,* though not of itself wise or infallible; so long as the mind is receptive of higher influences at all—so long as, in theosophical terms, there is any conjunction of Buddhi and Manas—the progress of insanity must be painfully clear to the man himself. Patanjali's Yoga Aphorisms suggest why and how a man can be conscious of his own insanity, for Patanjali teaches that "The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects, and is cognized by the soul." Further, Patanjali declares that the mind exists not at all for its own uses, but only as a means of experience to the higher principle, the soul: "The mind, though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation and operates in co-operation therewith." With Patanjali's doctrine of the modifications of the thinking principle, it is easier to comprehend the experience referred to in the following passage from *The Philosophy of Insanity,* which continues from the sentences already quoted:

> I am convinced that a thought of an intensely exciting nature passing through a brain in this state [diseased], or through one very easily excited naturally, can kill as quickly as a shock of electricity from a thunder cloud, and that the death-bearing messengers in both cases are nearly allied.
>
> I have while recovering from an attack of mania, not once, but several times, been struck down utterly senseless by a thought as I could have been by a blow. My father was a man in whom the organ of veneration must have developed to a degree which many of our mercantile professors of religion now would consider amounting almost to insanity. In the midst of youth, health, and usefulness he fell dead from his chair with a book in his hand. . . . many years after, when I had learned by fearful experience the power of imagi-

> nation, that book came into my hands, and I looked upon it then, as I do now, as the instrument which had left a family of infants fatherless. I have no doubt but some of those sudden deaths for which no cause can be assigned or seen are the result of this silent thunder which bursts from the imagination when in a state of excitement or disease.
>
> There is a fearful danger in allowing the mind to dwell exclusively, or nearly so, upon any one subject; variety is absolutely necessary to keep the mind in health, to keep it from rising above or sinking below the level of calm, right-judging rationality.

"Knowledge," affirms this recovered mental patient, "is not only power, but safety—not only a sword but a shield." The brain seems impervious to many disturbances which would overwhelm other parts of the body; for example, brain tissue can be operated upon without "feeling" pain. Yet *The Philosophy of Insanity* is most insistent upon the extreme sensitivity of the brain to other forms of treatment. "Man cannot touch the brain with his hand," the nineteenth-century author says, "but he can direct a current of thought upon it, according to the nature of which the brain may become a scene of order or derangement—a place of purity or a brothel. With regard to the treatment of the brain, we should bear in mind that our power to destroy is no man can tell how much greater than our power to save, and that we may do more mischief in an hour than we could remedy through eternity."

Passing to more recondite phases of insanity, the Gartnavel patient does not hesitate to call to account as a chief agency in the production of "incurable insanity" the fanatical preacher of the gospel who "revels in an atmosphere of curses, and [who] had he the power would deluge the earth with blood." Religious intemperance "is in all its effects the most destructive and deadly," and "he who heats his brain till the living dome glows like a miniature volcano, sins whether the unnatural process be carried on in a church or a theatre." A predisposition to insanity, this author believes, "smoulders almost everywhere among us and requires but a blast of hot breath to blow it into a flame. It should be the constant care of the soul's physician to see that the mind's pulse temperately beats time, and that a calm, rational feeling pervades the whole soul. Without this religion loses its nature and should lose its name." Citing the cruelties committed in the name of "the" God, the chapter on fanaticism states:

> There is no doctrine more dangerous or more degrading that man can teach to man than that of direct spiritual influence. It opens up a field, boundless as the capabilities of the human soul, to the most gross, cruel, and daring of impostures; it extinguishes reason, defies superstition, coffins the intellect, arrays freedom, justice, and mercy in one shroud, sanctifies the most atrocious crimes, and glorifies the most atrocious criminals.

With this may be placed a footnote from H.P.B.'s *Secret Doctrine:*

> It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought . . . that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity for which eternity, omnipotence, and omniscience are claimed. We do not war against the IDEAL REALITY, but the hideous theological *Shadow.* (I, 619 fn.)

An ancient formula can be recalled here: Demon is God inverted. When man's noblest qualities and highest instincts are perverted by an ignoble form of worship and a vengeful religion, the crime against humanity is the worst possible, while the resulting insanity is of the type most difficult to relieve. Hypocrisy is the first of the two unpardonable sins, declares H.P.B.; conversely, self-knowledge must be the first and all-inclusive "virtue."

The Philosophy of Insanity includes many practical suggestions on the care of the insane, the majority of which, being philosophical, are as applicable today as they were in 1860. The relationship of sleeplessness to insanity, for example, is repeatedly stressed, with the author declaring that "the uttermost care should always be taken, especially during the apparent convalescence of a patient, to preserve his rest unbroken. Comparatively few know the awful importance of a sound sleep to a person whose mind is, as it were, balancing itself upon the narrow line which separates sound judgment from insanity." In some forms of insanity, the brain—revolving some powerful fancy, or caught, as Patanjali describes it, in "meditation with a seed"—is unable to sleep, and such a case bears out the observation that "Sleep, or die a death of agony, is a decree irreversible by man; and madness, suspended by a single hair, hangs over the head of him who would attempt the unholy task."

Considerable space is also devoted to examining the hold of tobacco on the mind and body of man, for the author, having smoked in

thirty years "four hundred and ninety pounds' weight of tobacco"—as much tobacco, he meticulously asserts, "as would have killed 15,680 horses, had it been equally divided"—made several observations about the effect of the habit, both physically and psychically. The first visible and striking effect is that on the optic nerve, but, generally, he considers tobacco "decidedly bad for all diseases where the brain or its adjuncts are concerned." As it is the highly excitable type who are predisposed to insanity, "they ought to be very careful indeed, for that which may be nearly harmless to others may leave neither their mind nor their body unscathed." He has, however, a more universal approach to the problem of personal indulgence:

> To enjoy happiness is the aim of us all, but the greatest amount of it is to be gained by striving to confer happiness on others. Devotion to self brings but a miserably small return; but when our actions tend to raise joyful feelings in the hearts of others, these feelings are reflected back upon ourselves, multiplied and magnified.

In general, the philosophy inversely demonstrated, so to speak, by the phenomenon of insanity is stated clearly and cogently by Gartnavel's "late inmate," and, although no extracts can convey the power of this small volume as a whole, some fragments, selected from various chapters, will show the range of his discussion:

> Balance is the great want of the human mind—power is but a secondary consideration—and to maintain that balance, a knowledge of the nature of mind and body is indispensable.
>
> Always talk to [the insane] as if they were rational and accountable beings—let kindness be ever largely mingled with firmness and decision, and in matters of trivial import show yourself the wiser of the two by frankly and at once allowing the patient to have his or her own way. Never, where it can be avoided, trust an insane person; and, at the same time, never show your distrust. He may be trustworthy this minute, and the next, if you have given him an opportunity, he may destroy himself.
>
> Cheerfulness is an antidote to insanity, and to many other evils besides. It is safe, taken in any quantity, and so cheap that even a poor man may possess an abundance of it; while the "luxury of woe" is one of the dearest and most dangerous luxuries that any human being can indulge in.
>
> There is the germ of a most valuable power inherent in the mind which can be cultivated till its strength almost equals its usefulness. This is the ability to turn away at once from any subject which we find annoying or distressing to the mind. In the perfection of this

> faculty lies one of the strongest safeguards, if used, against attacks of insanity.
>
> Excess is a more fertile source of insanity than many people suppose. All excesses of whatever kind or degree tend to benumb or to inflame. . . .
>
> Meanness and pride in sanity and insanity go as closely linked together as death and decay.

The author, in closing, recommends to his "compeers" that "we, of all men, should be ever humble and calm, not even a common breeze of passion should be allowed to ruffle our minds; for we do know how the waters may rise and rage, how uncontrollable may burst the fury of the storm, while 'Peace, be still,' is drowned in the maddening roar. Of all men we should be the first to put, wherever it can bear it, a charitable construction upon the motives and actions of others—the last to judge—the last to condemn. The very brute extracts wisdom from suffering—why should not we? The dog burns his foot, and ever after looks askance at the fire." The attentive student of *The Philosophy of Insanity* will feel, possibly, that in the more precise classification of "sane" and "insane," he, too, is a *compeer* of this re-found mind. At least, the injunction to calmness and charity belongs equally to all men, if they would keep to the right side of the "invisible line."

Most basic of all the principles of sanity, it may be, is what the *Voice of the Silence* terms the *Shila* virtue: "the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action." The Glasgow writer noticed that "The human mind may be, and generally is, influenced by two very distinct descriptions of belief—the one theoretical and the other practical. The first, in sane people, influences the tongue only—the second regulates the thoughts and rules the actions. A person may be, during a long life, mad in theory, and yet never commit an insane action." To this the theosophist would add that precisely this division between conviction and practice is responsible for the veritable *insanity* which, whether called hypocrisy, dishonesty, or self-delusion, is a blight upon the mind of the race—a disharmony that will be removed only when man merges his "dual" mind into the One or Universal mind, sacrifices "the personal to SELF impersonal," and thus destroys the path of communication or communion between his separate personality and the higher mind or soul.

A TRAVELER'S NOTES

On Journeys through the Scriptures

Look on. What seest thou before thine eye, O aspirant to God-like Wisdom?

"The cloak of darkness is upon the deep of matter; within its folds I struggle. . . . A shadow moveth, creeping like the stretching serpent coils. . . . "

It is the shadow of thyself outside the Path, cast on the darkness of thy sins.

"Yea, Lord; I see the Path; its foot in mire, its summit lost in glorious light Nirvanic. And now I see the ever-narrowing Portals on the hard and thorny way to Jnana." —*Voice of the Silence*

What is the Soul? It is the Consciousness in the life-powers. It is the Light of the heart. —*Upanishads*

THE Path, or the Way, has always been a symbol of the evolutionary pilgrimage of the human soul. We see its image repeated in many scriptures. Figuratively, it represents a moral way; actually it has ever been one of the first efforts of men to widen their horizons, to attain a goal, or to reach a purpose. Even wild animals in the jungle trace their pathway to the water-holes; trails have never been lacking among primitive tribes. One of the signs of a growing period in the progress of a nation is the opening of roads leading from one center to another. If this is true physically, it is also true spiritually. We commonly say: "There must be a way out of this difficulty," and we use our thought as a plan, our will as a tool, to find this way. In the awakened soul, meditation is the plan, consecration is the will; and salvation, liberation, or renunciation is the goal.

To trace or to follow the path we need light; light from *without,* and light *within.*

The light from *without,* we obtain from the Sun, the Moon, the Stars, living emblems of the Wheel of Time and Cycles. Clouds pass and obscure our bearings: but they will be dispelled by the Winds, for they cannot affect that which is beyond their passing shadows; we know the sun remains unaffected by the clouds beneath it. Storms

rage, but even in the darkness they spread, the lightning flash reminds us of the Divine Fire above. Storms abated, we shall resume our way. The Moon and the stars display their reflections to remind us, during the night, of the eternity of Space, the intricacy of the evolutive pattern—the great Law of BEING which throbs throughout the Universes.

The light from *within* comes from the spiritual Sun illuminating our consciousness. We, as eternal beings, are the weavers of Karma, Time, and Cycles. The clouds are our lower feelings; the storms, our passions; they may rage, yet flashes of the True will still be seen. If we cling to their revelations, harmony will be restored, and we shall have made an advance on the Inner Way.

What are the qualities required to proceed?

The Ten Virtues, or: Charity, Morality, Resignation, Truth, Energy, Resolution, Kindness, Abnegation, Renunciation, Wisdom; and—

The Seven Keys, or: Experience, knowledge of all misery and the conquering of desires, destruction of sin, detachment from personality, learning, meditation with assimilation, and Illumination.

All these must be *practiced* with ever growing discernment.

What is Will, the weaving power? It is the basic principle of Eternal "Motion," or its ensouling essence. It is the everlasting *Ideation,* reflecting in Man the light of Atma-Buddhi, within Manas, urging him on and on. On the lower planes, as a double-edged weapon, it can sustain desires and drag the individual down, unless controlled and wisely used. The power of the Intellect, moved by will and aspiration centered in the heart, will turn the keys in the Portals leading to sacred Mysteries.

Our life is a web; the permanent thread of the warp which serves as a foundation, *but remains invisible,* will lead us safely to the fulfillment of our work. As the Sutratma, the "thread of Spirit" or the Immortal Ego, it corresponds to the Universal Life-supporting air which passes everywhere—the Akasa.

The approach to the goal is through Jnana, the secret Inner Wisdom born of Compassion, which gives birth to all true sciences. We pass landmarks left by our predecessors as we mount, and we blaze others in our turn; the great chain of companions' communications is thus established.

As for the Path of the Pioneers of Humanity, it ascends to Masterhood on one side, only to redescend, on the other side, back to humanity again. The dual movement is ever in action, though it has its period of balance—or of rest—both at the summit and at the base of its spiral, where humanity seeks and is confirmed in knowledge. The Bible says, "Beautiful upon the mountains are the feet of him who bringeth peace and good tidings." Why are the feet of the Guru worshipped? Why are the feet of the Disciple washed? Their prints on the sands of Time mark both the tiredness and the triumph of the Will which carried them through from halt to halt, threshold to threshold, awakening to awakening.

When the pupil, starting to visualize the way, sees the Portals narrowing, it is due to the illusion of perspective; from where he stands, he cannot judge the distant gate's true width. It is when Past, Present and Future will have become One and taken the shape of the Bird of Life, that he will soar at last above the snares and delusions to attain the keen vision of a Seer.

"An Immortal Courage"

What you say is true, that any other position than that of the Self is all the more disastrous because temporarily strong. Whatever a man relies upon, to that he goes; he, only, who relies upon the Self is not *subject* to rebirth. It does require an immortal courage to have an immortal point of view, and to hold to it while watching and guiding the lower forces in unity, for the Self of All. The Spiritual Will cannot act so long as there is any selfishness in the action or the desire for its results. The *only* way out is renunciation of self-interest in the fruits of actions, and while the perfection of renunciation may not now be ours, growth in that direction is always possible, and each modicum of growth makes for better attainment.

We need not mind what we have not done nor yet what we have done. Have care only for what we are doing; so shall we best work and serve. Like St. Paul, we find the spirit willing but the flesh weak, yet the latter gets stronger all the time. It looks weaker than it is because of the higher standard of judgment we apply to it. Always the inner is the more perfect, and it is that which does the work of perfecting. —Robert Crosbie

SCIENCE AND THE SECRET DOCTRINE

Occult Dynamics

WE know that we can increase the power of medicines by trituration; but as to the "effect of causes produced and forces awakened into activity by our own actions," we know little or nothing, and if we may judge by what is going on in the world today, we care even less. The British Association for the Advancement of Science, at its 112th annual meeting held in 1950, had for its main theme, "Man's Use of Energy." Needless to say, no speaker made reference to that law of occult dynamics which says that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence" (*S.D.* 1, 644). Indeed, the president of the meeting (Sir Harold Hartley, FRS) actually suggested in his inaugural address that it was only a century since man first understood the full import of the word *energy* and its significance as the driving force of all physical and chemical change and of life itself—what the famous physicist Clerk-Maxwell (1831-79) called "the go of things" (London *Times,* Aug. 31, 1950).

Yet, Sir Harold Hartley had some things to say which will interest students of that differentiating and guiding principle whose veiled manifestations are the natural forces, "inward impulse in the evolutionary history of Nature" (*S.D.* II, 649 fn.). Referring to man's personal need of energy, Sir Harold Hartley said it was remarkable that no less than a quarter of the intake went to the brain, even when the organs of external sensation were at rest. It seemed an enormous consumption for the brain's weight, but the energy had to sustain the active state of the 10,000 million nerve cells of which the brain was composed:

> Even in sleep the subconscious mind was working with the flow of energy, and who could say how much we owed to it? In our researches we can plan our measurements and observations, accumulate new facts, but the flash of inspiration that marks the great advances comes from the 'deep wells of unconscious cerebration'; it is not at our command. Life is dynamic, and the slender thread on which it hangs is that ceaseless flow of energy.

We hear faintly an echo of the archaic doctrine: "The spark hangs from the flame by the finest thread of Fohat"; but, in the main, the human body is thought of as an item in power engineering. It is, perhaps, something to have the admission of such an unsolved problem as inspiration, and, quite apart from the metaphysical aspects of this matter of the brain's needs, it may be useful at this point to refer to the *conscious* cerebrations of one or two earlier workers in this particular field of Energy.

The English chemist, Sir Frederick Soddy, FRS, once noted (in *Matter and Energy*), that with the enthronement of the balance and the test of weight as the criterion of material reality, "the existence of phlogiston as a material substance was disproved, and the theory itself fell into quite undeserved disrepute." Briefly, Karl Scheele, who elaborated the phlogiston theory of Stahl, showed, in 1772, that air contained at least two gases which he called "fire air" and "foul air." His researches proved that one of the principal constituents of air was essential both for life and for burning ("fire air"). Lavoisier called it oxygen, which means "acid generator," because he believed it erroneously to be an essential part of every acid. The name remained, however. Not only did Scheele discover oxygen, but he also discovered chlorine, arsenic, and the tartaric, oxalic, and prussic acids. These achievements are recognized; but, in the case of phlogiston, modern science prefers to follow Lavoisier in disbelieving Stahl and Scheele. In some respects, Sir Frederick Soddy is on "the side of the angels," for he writes:

> In its original form the [phlogiston] theory anticipated by more than a century the modern doctrine of energy. It is most wonderful to reflect that the first idea of conservation in science arose not in connection with weighable matter, but with the elusive, imponderable energy.

What has occultism to say on this point? The Secret Doctrine sees no difference between "force" (or energy) and "motion," asserts that force is *substance* of some kind and can be nothing else, and suggests that "perhaps one day Science will be the first to readopt the derided name of phlogiston" (*S.D.* I, 511). Further, occultists prefer to hold to the fundamental theories of the ancient sciences in this as in so many other respects:

> No more than the authors of the *old* theory do they attach to phlogiston—which has its specific name as one of the attributes of *Akasa*

> —the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle,* a well-defined essence, whereas to Stahl and others it was an *undefined* essence—yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the *phlogiston* by *energy,* and in Stahl's work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston,* and you have . . . our great modern doctrine of conservation of energy." Verily so; it is the "great modern doctrine," only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter* . . . has nigh upset again all their previous theories. (*The Theosophist,* September, 1882; see THEOSOPHY 36: 354.)

Another problem to which Sir Harold Hartley referred was that of solar radiation. He found it tantalizing to think of the immense amount of energy reaching the earth from the sun, and the small use we made of it. He said that the energy passing to the earth's surface was some 50,000 times as great as our consumption. Many experiments had been tried to make use of this radiation, but none had so far produced an economic solution. "We surely have a duty to posterity to pursue long-term researches in this field while we are living on our reserves." In view of the use we are now making of nuclear energy, however, chiefly in the creation of destructive weapons, it seems hardly desirable that science, with no moral inhibitions, should be urged to research in the utilization of solar radiation! Even in the apparently remote field of psychology, there would appear to be no room for optimism on this score. In his presidential address to the psychological section of the Association's annual meeting, Dr. J. C. Flugel (Assistant Professor of Psychology, University College, London) mentioned that in every one of its applications, psychology aimed at making better use of man's own energy, the energy of his mind and body. But, when both Sir Harold Hartley and Dr. Flugel emphasize the importance of the better use of the energies of Man and Nature, are they thinking of anything more than the possible discovery of new forms of energy to promote what is, after all, merely material welfare?

In one of the letters from his Eastern Teachers printed by Mr. A. P. Sinnett in *The Occult World* (1881), the statement is made that "for us, poor unknown philanthropists, no fact of either of these sciences [physics and metaphysics] is interesting except in the

degree of its potentiality of moral results." (See THEOSOPHY 31: 75.) It is matter of satisfaction to students of the truths given to the world by those same "poor, unknown philanthropists" to see that, more and more, modern scientific utterances are disclosing some sense of responsibility for the public welfare, even though few are the signs of regard for moral results. Yet the leaven works, and we are today more aware of the social implications involved in man's wise use of energy. Sir Harold Hartley asked, "Have we replaced the Golden Ages by an Age of Steel?" and said:

> We saw today the stirring of a new world consciousness that must in time bear fruit, a new awareness of the load the modern Atlas had to bear, the problems we must face: the growing strain of increasing population, the malnutrition and endemic sickness of perhaps half the world, the inequalities between the more forward and the backward peoples, the gradual depletion of resources and their unequal distribution, and, by no means least, the human problem of changing the way of life and outlook of many millions. The hope lay in man's new understanding of Nature's processes, in his more efficient use of her resources, and in the growing recognition of the dependence of one nation upon another.

This is a challenge to the science of our time. Equally, occult science has its own demand to make. Science itself must widen its vision beyond the horizon of the practical use of its discoveries. It will have to concern itself with the metaphysics of values. "We see," wrote the Teacher already mentioned, "a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police-station, while the men of science see none." And, to make the contrast more precise, he added:

> Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+\times+=-$ are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

No consideration of the problems of Energy is complete without a study of these and other elements of occult dynamics.

YOUTH-COMPANIONS ASK—

HOW *can we teach children the concept of duty? It seems that every child should learn how to work, and yet they often balk at orders, or even suggestions.*

The ideas of duty and of work *are* important—one cannot read H.P.B. or Mr. Judge without coming to see that these two concepts are the indispensable groundwork of the theosophic life. Add to these two the need for individual integrity, and the "three fundamentals" of the higher life emerge.

Now, how to inculcate these ideas. . . . We must first and foremost be sure that all three are taught simultaneously. That is, we cannot stress work, without the child seeing the need for work as a link in the chain of brotherly cooperation, that is, as a duty, nor without the principle of self-determination—freedom, integrity, and voluntary choice. Does this sound utopian? Impractical? Perhaps it would be, were it not that we can count on the inherency of these fundamental ideas: we are not introducing the child-ego to them for the first time, but merely "re-minding" him of their applications.

Perhaps the greatest obstacle to following such a "system" lies, not in the child, but in ourselves. It requires patience. We are so hurried that when we hear of some good plan of education, we rush to put it to work, and expect to see results immediately. There is a new type of camera which, all by itself, delivers up the finished print a few minutes after the picture is "snapped." But children are not like that. They need time, and if they see that our attitude toward duty and cooperation is sincere *and sustained,* and not simply a temporary device to "bring them around," it will gradually permeate their whole natures, as the sun and rain enliven the earth and cause the seed to sprout. Need we think it must be some catastrophic sorrow, some sledge-hammer blow of fate, that will break the hard crust of egotism and allow the sweet waters of the heart to flow out to our fellows? The gentle instruction, by word and act, of free cooperation, might keep that hard shell from ever forming. Should that not be our aim?

A child may repudiate every "constructive" suggestion we make in regard to duties to be fulfilled; still, the heavy artillery of physical force or dogmatic authority need not then be drawn up. If a thing is

really right to do, it must be *necessary,* and if it is necessary, it has its own unanswerable compulsions. The flower has no stevedores to unload its pollen on each visiting bee—the unwitting insect is picking up his cargo even as he sips the nectar he has come in search of. In all nature this give-and-take prevails, as it does with man. If man denies his natural debts, he pays in another way with unnatural diseases, famine, floods. Once the child perceives this immutable reciprocity as a law in nature, he may come to see that all duties are expressions of this principle, and not arbitrary inventions of domineering grown-ups. Work without freedom is slavery, but "freedom" without work spells atrophy of all the soul's powers.

Is Christianity really as bad as we make it out to be? Aren't we being rather hard on a lot of well-meaning priests and pastors by laying so many of our psychological ills at the theological door?

This raises an interesting point— why do we always want to find a "scape-goat"? True it is that Christianity teaches, preaches and confirms many a doctrine which encourages men to lapse from self-reliance and responsibility. Because of the undeniable fact that organized Christianity has from its inception sustained and propagated such harmful dogmas, it must be pointed to and warned against. But let this not blind us to the fact that these harmful ideas did not *originate* with Christianity. The Church is but one particularly large and effective agency which flourishes on the strength of ideas *which far antedated it.* Did the idea of the personal God originate with organized Christianity? Read in the *Secret Doctrine* (II, 273) where it is written, "It was the Atlanteans . . . who became the first 'sacrificers' to the *god of matter.* . . . They stand . . . as the first anthropomorphists who worshipped form and matter."

It is this great perspective on human history which keeps the theosophist from the fanaticism which characterizes certain other "liberal" movements. To the student of conventional history, which is of recent commencement, the sins of Christianity seem primary and, perhaps, causal. So some men have made it their whole mission to kill out Christianity. But the theosophist sees a wider vista. "Churchianity" may die out, but what is important is to destroy *the falsehoods which stand behind it*—and which are rooted in mankind far more fatally than they are in organizations.

Although in the majority of cases animals follow their instincts, many times they do things which show the exercise of reason. Does this differ from man's use of the reasoning faculty?

It is true that many animals and insects *seem* to manifest a power to reason and a certain ingenuity in devising ways and means of supplying their physical needs. (This is instinct, which is an expression of the intelligence of Nature.) Every being is conscious and perceptive at its own level, we might say—even the grain of sand, if we were able to enter the consciousness within it, might be seen to have reachings beyond its present power of expression. Yet, as Hingston points out in his classic work on instinct and intelligence, instinct, besides being a kind of wisdom, is also a kind of folly: it is far from being a fully intelligent use of the reasoning faculty.

Reason, we assume, is dependent on some kind of brain, or rationalizing instrument, and on each whorl of the spiral of Being, the reasoning is at a different level, while fundamentally the same power. In the *Transactions,* H.P.B. states that *"in relation to its own plane of conception and perception,"* the ant has as good an intellect as we have ourselves, and a better one; and that it shows very high reasoning powers. We may think the ant to have "better" intellect than ourselves in the sense that the bee and the ant appear to represent the antipodal perfection of the insect kingdom, comparable to a human adept or master of wisdom. Our corresponding mental faculties, unfolding on a higher cycle than those of the ant, have not reached their full expression and development.

Basically, however, there is no real comparison between animal and human reasoning—a great gulf exists between the possession of "high reasoning powers" and that of active Manas. If these two are equated, confusion follows, and we begin to wonder what distinguishes animals from men. Reasoning powers relate to the intellect, to the functioning of the physical and astral brain, to the forging of more or less concrete thoughts. Manas, on the other hand, enables a grasp of principles, of abstract values and ideals. As a power, it is quite independent of the logical faculty, and should not be confused with it. Generalizations may be "dangerous," but the ability to make them, to enfold universals within the sweep of the mind's eye, is the gift of Manas—a gift which is hidden in the potentialities of all beings, but which is brought forth into activity *in man alone.*

"ESOTERIC BUDDHISM" AND THE "SECRET DOCTRINE"

[The "A Puzzle in 'Esoteric Buddhism'," reprinted in THEOSOPHY for April, received no answer from A. P. Sinnett, author of the volume in question. The *Secret Doctrine* itself was published in October, 1888, and further correspondence on *Esoteric Buddhism* was given in the *Lucifer* magazine of the same date (see "Pertinent Queries," THEOSOPHY 32: 343). Not until then did Mr. Sinnett make a reply, and H.P.B., printing his letter in the November, 1888, issue, attached editorial footnotes explaining the various points raised by Sinnett's letter. The author of *Esoteric Buddhism* quoted various statements made by H. P. Blavatsky, in 1883 and 1884, in which his book was commended and defended. By this means Sinnett sought to show that the *Secret Doctrine* statements (see I, xvii-xix, 151-2, 160-70, 186-91, 539 fn., and II, 640) represented a fundamental change in H.P.B.'s views about his second book.

This position actually embodied a still more serious charge, which Sinnett made later: that H.P.B. was "deserted" by the Masters before the writing of the *S.D.,* and that the Masters' letters entering into the text of her book are therefore untrustworthy reports of the esoteric doctrines. Sinnett's claims to superior authority became the occasion for Wm. Q. Judge's lucid treatment of the Earth Chain in his *Ocean of Theosophy* (1893), and in a series of articles published in the *Path* (see THEOSOPHY, Volume 38.)

It so happened that when *Esoteric Buddhism* was first published, Mr. Judge wrote to the *Theosophist,* asking why the book should lay claim to teachings "given out for the first time," when the doctrines existed for millenniums in the sacred books of India? H.P.B. answered that "unto the day of the first appearance of *Esoteric Buddhism,* and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmins who had always kept the spirit of it to themselves" (*Theosophist,* February, 1884). In October, 1888, the question of Mr. Sinnett's exclusive "authority" having again been raised, H.P.B. stated in "Pertinent Queries" that "Certainly Mr. Sinnett could have no wish whatever to convey the idea that he was the first and only channel for the transmission of Esoteric Doctrine." This is the first "discrepancy" Sinnett's letter challenges, and H.P.B's opening explanation strikes immediately at the heart of the matter: mutual defense of Theosophy, rather than rival claims to personal authority.

Reprinted below (for the first time in this magazine) are all but a few of H.P.B.'s footnotes on the Sinnett correspondence, italicized paragraphs having been inserted to indicate briefly the nature of the remarks to which she is replying. —Eds. THEOSOPHY.]

THE author of the *Secret Doctrine* begs to suggest that she never denied to the doctrines expounded by Mr. Sinnett the privilege of having been *clearly* "EXPLAINED," for the first time, in *print,* in *Esoteric Buddhism.* All she asserts is, that *it is not for the first time* that they were *given out* to *a European,* and by the latter to other Europeans. Between "publishing" and "giving out" there is a decided difference; an admirable *peg,* at any rate, for our common enemies to hang their captious cavils upon. It is not the writer of the *Secret Doctrine,* moreover, who was the first to put such a natural interpretation upon the sentence used by our esteemed friend and correspondent, but, verily, sundry critics *outside* of, as also *within* the Theosophical Society. It is no personal question between Mr. Sinnett and H. P. Blavatsky, but between these two individuals on the one hand and their critics on the other; the former being both in duty bound—as theosophists and believers in the esoteric teaching—to defend the Sacred Doctrine from side attacks—*via* its expounders.

This [the necessity of amending her earlier statement] proves, firstly, that the desire to defend, in print, a friend and co-worker *quand meme* [nevertheless], even when he is not entirely right, is always injudicious; and secondly, that experience comes with age. "The good advocate not only hears, but examines his case, and pincheth the cause where he fears it is founded"—Fuller teaches. We proved no "good advocate," and now bear our *Karma* for it; from an "advocate" we have become a "defendant."

[*Mr. Sinnett demurs to the* S.D. *remarks on his "unfortunate title," and H.P.B. elaborates the point.* —*Eds.* THEOSOPHY.]

* * * once made public, no doctrine can be referred to any longer as "esoteric." The esoteric tenets revealed—both in *Esoteric Buddhism* and the *Secret Doctrine* have become *exoteric* now. . . . A few years ago, at a time when our doctrines were hardly delineated and the Orientalists knew nothing of them, any such premature discussion and criticisms were "profitless." But now, when these doctrines have spread throughout the whole world, unless we call things by their true names, and admit our mistakes (for it was one, to spell "Buddhism," *Buddhism*—a mistake, moreover, distinctly attributed to *ourselves,* "theosophists of India,"*vide* page xviii, Vol. I of the *Secret Doctrine,* and *not at all to Mr. Sinnett*), our critics will have an undeniable right to charge us with sailing under false colours. Nothing

more fatal to our cause could ever happen. If we would be regarded as *theosophists,* we have to protect THEOSOPHY; we have to defend our colours before we think of defending our own petty personality and *amour propre*, and should be ever ready to sacrifice ourselves. And this is what we have tried to do in the *Introduction* to the *Secret Doctrine.* Poor is that standard-bearer who shields his body from the bullets of the enemy with the sacred banner entrusted to him!

[*Mr. Sinnett opines that the "unfavourable view" of his book only developed in H.P.B.'s mind "within a comparatively recent period," and that he himself has been satisfied with the Master's assurance "that the book was a sound and trustworthy presentation of his teachings as a whole." H.P.B.'s replies follow.* —*Eds.*]

This is an error. What we say now in the *Secret Doctrine* is what we *knew*, but kept silent upon ever since the *first year* of the publication of *Esoteric Buddhism*; though we confess we have not realized the importance of the mistake as fully from the beginning as we do now. It is the number of criticisms received in private letters and for publication in *Lucifer,* from friends as well as from foes, that forced us to see the question in its true light. Had they (the criticisms) been directed only against us *personally* (Mr. Sinnett and H. P. Blavatsky) they would have been left entirely unnoticed. But as all such had a direct bearing upon the doctrines taught—some persisting in calling them *Buddhism,* pure and simple, and others charging them with being a *newfangled doctrine* invented by ourselves and fathered upon Buddhism—the danger became imminent, and a public explanation was absolutely necessary. Moreover, the impression that it was a very materialistic teaching—*Esoteric Buddhism* being accused of upholding the Darwinian hypothesis—spread from the Indian Vedantin to almost all the European theosophists. This had to be refuted, and—we do so in the *Secret Doctrine.*

No one has ever dreamt of denying that *Esoteric Buddhism* was a "trustworthy presentation" of the Master's teachings *as a whole.* That which is asserted is simply that some *personal speculations* of its author were faulty, and led to erroneous conclusions, (*a*) on account of their incompleteness, and (*b*) because of the evident anxiety to reconcile them with modern *physical* science, instead of metaphysical philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in the *Secret Doctrine.* Why should any of us

—aye, even the most learned in occult lore among theosophists—pose for infallibility? Let us humbly admit with Socrates that "all we know is, that *we know nothing*"; at any rate nothing in comparison to what we have still to learn.

Once more we beg to assure our friend and colleague, Mr. Sinnett, that in saying what is said in the *Secret Doctrine* we did not for one moment contemplate the remarks as expressive of our *own personal objections*—seeing we know our correspondent's ideas too well to have any. They were addressed to and directed against our benevolent critics: especially those who, with an impartiality most admirable, though worthy of a better fate, try to hit us both, and *through* us to upset the Esoteric Doctrine. Has not the latter been proclaimed by a number of well wishers as an invention of H. P. Blavatsky's?

[*Sinnett concluded by discussing "what* ESOTERIC BUDDHISM *meant to say as regards Darwinian evolution," stating that "at some stage of the great evolutionary process there is an ascent from the animal to the human kingdom, never mind where the transition is effected. There the teaching vindicated the spirit of the Darwinian idea. . . ." H.P.B. corrects this "early misconception" with fuller teachings.*]

At the stage of the first Round, and partially at the second, never during any stage of the *Fourth* Round. A purely *mathematical* or rather algebraical reason exists for this:—The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole —homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off "coat after coat," his material molecules, for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evoluted in the *first* Round from the animal *via* the two other kingdoms, it stands to reason that in the present Round he should appear *before* the animal world of *this* manvantaric period. But see the *Secret Doctrine* for particulars.

What did Darwin, or what Darwinians know of our esoteric teaching about "Rounds"! The "Spirit" of the Darwinian idea, is an *Irish Bull,* in this case, as that "Spirit" is materialism of the grossest kind.

MISTAKEN NOTIONS ON THE "SECRET DOCTRINE"

EVER since the publication of the *Secret Doctrine,* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says—

> "For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points." I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One;* and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine.* It was not the

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NOTE.—This article was first published by Mme. Blavatsky in *Lucifer,* June, 1890.

occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte;* but simply to give *that which could be given out,* and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not, therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the *Secret Doctrine,* and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric;* and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (*a*) by accepting blindly the dicta of the church or modern science; (*b*) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance.

Thus it was in the days of old and so it is now, except perhaps that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya;* that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the *Voice of the Silence?* These say that while "The first repeat in pride 'Behold, I *know,*' the last, they who in humbleness have garnered, low confess, 'thus have I heard' "; and hence, become the only "chosen."

H. P. Blavatsky

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

OF all the dissertations in the *Bhagavad Gita,* that concerned with "Devotion by Means of Separation From the Three Qualities," in Chapter Fourteen, is the most intriguing and suggestive for students of psychology. Through all the vicissitudes of thought in Western traditions of philosophy and religion, the endlessly revolving question has been that of whether or not man can ever conceivably live "normally" in the world, using and enjoying his physical and emotional faculties, without being guilty of basic "sinfulness." The over-simplified conclusions to which we are accustomed tell us either that man must give up his body or give up his soul. Chapter Fourteen of the *Gita* is concerned with the same problems, but provides an analysis which affords a different solution: a synthesis of the purposes of soul and body.

The Three Qualities are listed as being "born from nature." The effect upon the soul of the grossest and least intelligent of these forces is said to be that of "darkness," or opaqueness. The quality of *tamas* is "the deluder of all creatures," because it is the "offspring of indifference in nature." We are all probably familiar with the aphorism that "nature unaided fails," and the theosophic basis for such a statement is suggested in Krishna's descriptions of the quality of tamas. That is, no aspiration animates those gross forms of matter not yet able even to *reflect* the broadening vistas of evolution which the self-conscious mind can envision. The forms of intelligence which have reached to the rajasic stage, on the other hand, have been refined to such a degree that they are capable of reflecting purposes of soul. Though there is no "purpose," *per se,* in any psychic intelligence of the purely rajasic sort, yet the rajasic element can be used by man in carrying out *his* objectives.

The first conclusion to be drawn, then, would be that all the tamasic elements of our nature need to be pushed or dragged forward until they are converted into rajasic energy. This could well be one of the first natural disciplines of the will—a form of discipline in

which all people instinctively believe. The simplest of races and tribes, for example, have always had their own particular systems for overcoming the instinctive cowardice and recalcitrance of the body. Children at an early age are bidden to rise above physical fears and to learn how to consistently muster energy for performing a difficult or dangerous task. The South Sea Islanders have insisted that their children compel themselves to become masters of the forces of the sea; in this practice, the Will must strain considerably against the reluctance of arms and legs to obey commands in the face of weariness or injury. Again, the very idea of a Kshatriya or warrior caste, wherein the dominance of the tamasic quality has been replaced by the more refined fires of rajas, is perhaps due to an intuitive perception of the necessity for such basic disciplines. The American Indians trained their warriors from earliest youth to bear pain, lack of food and water, and the arduousness of fantastically long runs; these Spartan regimes, we may think, were intended to develop an adequate supply of rajasic force. Such youths, become warriors, could be depended upon to give of their utmost when the tribe was in danger.

But this transmutation of energy from the tamasic level to the rajasic can be seen in the light of Chapter Fourteen to be only one stage in the psychological evolution of the individual. Satisfaction with a full development of rajasic power stops the progress of the Ego. Evolution must be continued beyond this point. Otherwise, although the strong warrior and man of action may be a good "initiator of works," he will face another and less desirable result, for "restlessness and inordinate desire are produced when the quality of *rajas* is prevalent."

There is at least a *sensitivity* of a higher degree in the rajasic man, however, and thus he is subject to pain—something far better than the "senselessness" of tamas. Pain in turn is a reminder that besides the strength for carrying action to a conclusion, *wisdom in choice of action* is necessary, and it is from *sattva* that wisdom is produced.

Sattva, then, may be regarded as the third stage of the internal evolutionary program. This quality grows out of whatever "righteous acts" are performed by the man who has mastered tamasic influences sufficiently to be an "initiator of works." The sattvic man has learned to live a fairly trouble-free life, since he has mastered tamas

and uses rajas with sufficient acumen to prevent surprising intrusions of "bad karma." But the sattvic man is also still susceptible to self-gratulation. He is apt to think of himself as identical with his particular accomplishments, and believes that his virtues are of themselves and in themselves sufficient.

The sattvic man is not described by Krishna as the equivalent of the "wise man," even though a certain amount of wisdom is necessary to achieve a predominantly sattvic nature. Man's involvement in, and disciplining by, the struggles of choosing between the three qualities may all proceed within the limitations of a personal or ego-centric viewpoint, since they have to do primarily with his own internal evolution. Thus, the yogi who seeks an ideal of Nirvana which is simply that of prideful isolation, is still living within the small world of his own desires—even though these have arisen from a rajasic to a sattvic level. The purpose of Krishna, it seems, is to enable man to see that the *secret* meaning of human experience is to pass beyond the confinements of one's own limited psychological worlds to the recognition of his identification with other and larger cycles of general human progress. The true attainment of spiritual individuality necessitates an outgoing to others in terms of their needs, an awareness of obligations of time, place and circumstance. Yet it is at this point, also, that the devotee is enjoined to consider the world of principles and abstract ideals. The problem of avoiding the "pain" of rajas or the "senselessness" of tamas is but the first of many disciplines and—in a psychological sense—the most primitive.

Now, we can never comprehend a "principle" if we seek to formulate it within the limited context of our personal experience. As purely personal beings, moreover, we are not immortal. Krishna declares—

> When the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action and indifference—which are coexistent with the body, it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.

Krishna speaks of himself as "the embodiment of the supreme ruler" because he represents, to the eye of his disciple, an enlightened man who has adopted a universal perspective. The man of enlight-

enment has come to understand tamas through mastering it—which is the only means by which tamas may be understood—and, with this discipline, he has sufficient "active fire" to initiate whatever is necessary or desirable. He has come to understand rajas, through refusal to dissipate active energy without rational plan or purpose, until, in the concentration of energy and its wise expenditure, he arrives at the potentiality of full discriminative *wisdom* in action. Finally, this discriminative wisdom—which may be exercised of course at first only as a form of enlightened selfishness—extends to broader vistas, and he sees the Self of One as the Self of All.

Returning again to what has been described as the unsolved psychological problem of Western religions, we may thus infer that preoccupation with the "dangers of the senses" stems from a lack of understanding of the evolutionary processes which must be undertaken before the senses can be trusted. Indulgence in the sensual world reasserts the "absence of illumination," "heedlessness," and "delusion" of the lowest tamasic state, and blocks off that perception of continuity and purpose which the soul might otherwise bring to earth-life. But while we can understand the fears engendered by a realization that spiritual illumination may be so easily cut off by a sensual life, we lose the courage for further evolutionary efforts if any of the forces of nature are *feared.*

The psychology of Chapter the Fourteenth implies that since passage through the dominance of the Three Qualities is a natural evolutionary procedure, there is nothing to fear, nor to despair over. The problem is first one of control and discipline—and, second, of extending the area of our wisdom so that control and discipline may lead to intelligent action on all planes. We are never entirely "finished" with the forces represented by rajas, nor even tamas. But it may be that we shall be able to establish those higher habits which make the wisest of men "constitutionally incapable of deviating from the right path." All the vital energies that flow to and sustain the body and psychic nature will then be immediately transformed into *free* force, completely subservient to the conscious will.

ON THE LOOKOUT

The Philosophy of Nations

In this age when nations are psychoanalyzed as casually and superficially as many an individual—some readers may recall the "swaddling clothes" theory proposed to explain "the" Russian temperament (see *Manas* for October 11, 1950)—a philosophical approach to the problems and relationships of nations is more than ever welcome. We refer to a series of conversations between Prime Minister Jawaharlal Nehru of India and Norman Cousins, editor of the *Saturday Review of Literature* (where two of the tape-recorded dialogues are published in the issues of April 14 and 21). Mr. Cousins, who some time ago wrote a forceful piece, "Modern Man is Obsolete" (see THEOSOPHY 34: 30), was asked by the U. S. Government to go to India and Pakistan "to speak about the American people, about our history, and about our purposes in the world today. There were no strings on what I was to say; I was asked to speak as openly as I would in the United States." Readers will doubtless wish to refer to the full reports in the *SRL* for a real appreciation of the combination of philosophy and statesmanship which Mr. Nehru expresses, but a few of the salient points may be touched upon here, as too valuable to be passed over with a generalized approval.

Democracy of the Mind

In reply to Cousins' request for a definition of democracy that would have a "universal meaning," Nehru observed that "to define anything that is big is to limit it," but he consented to suggest certain broad tenets:

> . . . I would say that democracy is not only political, not only economic, but something of the mind, as everything is ultimately something of the mind. It involves equality of opportunity to all people, as far as possible, in the political and economic domain. It involves the freedom of the individual to grow and to make the best of his capacities and ability. It involves a certain tolerance of others and even of others' opinions when they differ from yours. It involves a certain contemplative tendency and a certain inquisitive search for truth—and for, let us say, the right thing. That is, it is a dynamic, not a static, thing, and as it changes it may be that its domain will become wider and wider. Ultimately, it is a mental approach to our political and economic problems.

"The Most Dangerous Companion"

Inevitably, the conversation turned to what should be done to protect a democracy against threats to its purposes and freedoms. How, demands Cousins, are we to deal with the threat to world peace which the Russian government represents?

> Well, that is a big question that you have raised [Nehru answered]. I should have said that the basic threat today in the world was fear. And fear is the most dangerous companion for any individual or for any country to possess. Fear clogs the mind, and fear leads often to impassioned action. As you have said, we must not give in to evil, but we must also remember that evil is not surmounted by wrong methods which themselves produce more evil. Therefore, the method becomes very important. It may sound—well, shall I say—like preaching a sermon. I have felt more and more that the basic lesson that Gandhi taught was right, and that was that means should never be subordinate to ends. I know that these sayings cannot easily be translated into life. A politician or statesman cannot function like a prophet, whether it is in a democracy or any other type of government. He has to limit himself to people's understanding of him and people's appreciation of what he says, otherwise he cannot function at all. Nevertheless, this basic idea seems to be most important: that the right means should be employed and firmness should be allied always to a spirit of friendliness and conciliation, not of appeasement. I do make a distinction.

"One Thing Is Always Possible"

When pressed by a somewhat sceptical Cousins for a definite policy that would represent firmness without appeasement, Nehru made a very cogent point—there is always the need and the possibility of *courteous* firmness, as against that violence of language to which the West is addicted. Said Nehru—

> one thing is always possible—it is that one can be firm, shall I say, courteous, when need for firmness is not shown by violent language, which really, especially when countries are dealing with each other, inflames popular passions so much that it becomes impossible to think calmly and dispassionately. Violent language inflames the minds of others—not only of the evil people but even of the good people, even of the good people on the other side. There is a wall created which absolutely prohibits understanding.

BARE HANDS AND FEARLESSNESS

The second conversation contains a description of Gandhi's method of arousing men to the need of freedom and independence, Nehru reciting how the Indian leader came to his countrymen with the message: "Do not be afraid of British imperialism." Nehru recalls, "We had nothing except our bare hands and, if you like, a certain spirit. It was odd, his telling us 'do not be afraid' . . . yet, strangely enough, something of his message caught, and we did shed our fear and we found a great release." This, then, may be India's potential resource among many types of national resources—that its people, having begun the conquest of fear under circumstances which made success seem an impossible delusion, can help other nations find similar release from the paralysis of fear. Nehru declared:

> Today fear is almost all-pervasive. The strongest countries are afraid—not afraid of any one country—but afraid of the consequences of what might happen. And I think if we could possibly lessen this great tension and strain, that by itself would be a great gain and give us some chance, some opportunity of working more constructively for peace.

WAR AND DEGRADATION

The making of peace, however, is not a casual undertaking, for, as Nehru points out—

> any peace which depends on the shattering of moral values is not worth having. Ultimately that is not a peace at all. That is just a gradual degradation of the human being or society in the world. In fact, one of the most painful things that we have seen in the last thirty or forty years, partly owing to the big wars that have taken place, is this degradation of moral values of the world. After all, the greatest force in favor of degradation is war. Human beings function in wartime as they never function in peacetime. So from that point of view, also, war is a hateful thing; and if we are to preserve any kind of moral values in the world we have to avoid war.

Earlier in the discussion, speaking of India's attempt at averting a "showdown" over present world conflicts, Nehru expressed India's absolute conviction "that a war on the scale that is imagined now will mean a total destruction of every idea and objective that civilization stands for. In fact, the very things one might fight against, while

defeated in battle, may triumph because of the general ruin that may come to the world. Therefore, it becomes of essential importance to prevent that war and get a period of peace which might permit us to establish some kind of world equilibrium."

"A Moral Crusade?"

Nehru amplified the policy of courteous tolerance already mentioned, when Cousins asked if India would be willing to "come together with the United States and other nations of the world in a moral crusade for the fullest development of the United Nations—behind the principle that the most important thing in the political development of man is his right to own himself, own his mind, and have rights against the State." Nehru replied:

> I hope that I have some sense of moral value and standards. In fact, if I may say so, I don't think that life is worthwhile without some such standards—moral or spiritual in the widest sense. But I am terribly afraid of people who talk about morality or about crusading. The whole conception in India was built up, if you look at Indian history, on the principle of non-proselytization. Our religion is so based. We do not go out of our way to ask anybody to change his religion and belong to ours. We are quite happy. He can believe in his own religion and in his own standards. If anything in us appeals to him, good, he can discuss it with us. It is a question for the individual to decide. Why should I impose my view of religion or spirituality or anything else on the other person or on the other nation, except insofar as out of discussion, consultation, cooperation we adopt each other's ways?

"Have Done With Slogans"

> Therefore, my whole approach is somewhat different and not of this moral crusade, because it is not quite so easy to find out what is the right morality on a certain occasion. Oh yes, we use high words—high-sounding phrases and words—but behind those phrases may lie entirely different chains of thought, objectives, interests, and the like. . . . More and more I am beginning to dislike slogans. . . .

What Nehru is here saying amounts to a pointing out that moral crusades, as too often carried out by our impetuous Westerner, at any rate, are not much more of a safeguard of the "principle that a man has a right to own himself and to own his mind" than some so-called dictatorships, since cleverly-used propaganda and emotional slogans

are more powerful in disarming a *mind* than any number of machine guns. What we need is the propagation of that clarity of mind and that self-control which will allow us to carry on a discussion, even with those who radically disagree with us, without personal rancor. A crusade requires nothing more than the combative spirit and the conviction that we are right. Neither of these qualities will bring us very far toward One World.

"NOT THE PATH, BUT THE GOAL"

This very problem was well described by Edmond Taylor in his *Richer by Asia* (see THEOSOPHY 37: 60), where he elaborates a fundamental difference between Hinduism and Christianity, and between the political attitudes of their followers:

> Hinduism, unlike Christianity (or Marxism) is not a religion of revealed truth but of truths—truths which by their very plurality are suggestive guideposts to the discovery of God rather than unbreakable rules for salvation. Men are pilgrims and each man in his own age must find his own way to God. An individual pilgrim may feel that his path is the best for himself—or even for all men—but, if he is a Hindu, he is not disturbed when others take different paths, because what is important to him is not the path but the ultimate goal. . . .
>
> Carried over into politics this attitude makes for mutual tolerance among followers of different political creeds having roughly similar goals, and even for a measure of understanding among those who pursue antithetical goals—doubtless the Hindu has a vague feeling that, just as all religious paths lead to God, so do all political paths lead to some goal of human betterment.
>
> With us truth, faith, right belief are absolutes, finally and immutably revealed. Right belief is salvation and error is damnation. Because error is damnation it is damnable—and infectious. It is not just a personal misfortune but a community menace. One man's error may cause other men to lose their souls. The misguided individual is the agent of Satan as well as his victim. Hence he must be purged from the community—or at least shunned as if he had the plague. . . .

"THE CORDON SOLITAIRE"

Russia, thus, is neither the first nor the last country to have its "purges"—even our constitutionally-tolerant democracy has indulged in a long series of them as a result of the loyalty-oath procedure—

and Nehru added an interesting historical note to the Russian "psychology" when asked what he would do if China went in "for a dynamic or aggressive foreign program."

> May I go back and remind you of the past phase of history? After the Soviet Revolution in Russia the Soviet Union had tremendous problems and difficulties. It was amazing that it survived. Now, I think that a very wrong step was taken then by trying to suppress the Soviet Union, cut it off, isolate it, and have a so-called *cordon solitaire* around it. That failed, but it resulted in one thing: it turned the Soviet Union into a bitter opponent of Western countries; and the memory of that isolation survives in Russia. It will be a very dangerous thing to repeat that experiment in China, more dangerous even than it was then because conditions are different. If we force China into a kind of isolation, cut it off from the great part of the world, the consequence of that to the rest of the world will not be good. China will suffer, of course, but the world is so constituted that the rest of the world would suffer as well. . . .

Nehru laid down the basic axiom that if we really wish an effective United Nations, it must represent the world *as a whole.* If it bars from its membership any country, that part of the world "then is not subject to its jurisdiction, and you can only bring it in or deal with it by the policemen's methods—which countries resent. So that instead of assuring peace you are gradually drifting to greater conflicts."

"No Forcible Integration"

It seems clear that the great lesson which the West can learn, if it will, from India, is that of tolerating and working as constructively as possible with those of opposing ideologies, while not appeasing or submitting to what in them we feel to be evil or destructive. A crusade, any kind of a crusade, no matter how "moral," tends to confuse minds and enthrone emotions. "So," says Nehru, "it comes to this":

> giving as much freedom as possible for each way of life to develop along its own lines, helping it where possible without too much interference, understanding its ways, and, of course, neither interfering with it nor allowing it to interfere with others. That is, in the world as it is we have to adopt the principle of live and let live but always with an ever-growing cooperation which gradually integrates the world more and more closely together. Any attempted

> forcible integration leads, can only lead, to some kind of military rule which would be bad from many points of view and most especially from the point of view of the development of the individual or the group.

"HER NOBLE FREEDOM"

In her first message to the American Convention, H. P. Blavatsky made mention of the United States as that "great country which I love so much for its noble freedom." The noble freedom won by the Revolution and further solidified—at a higher level than that of mere physical liberty—remains to be extended by America to all her fellow-nations, "friend" and "foe" alike. Merely to *have* freedom is no moral achievement; we need to give that freedom to others if we are to retain it ourselves—and the giving of freedom is something else again from the easy answer we think we have found when we send our soldiers in to "liberate" an oppressed citizenry.

H.P.B., as editor of the English journal, *Lucifer,* laid down a policy of tolerance for that magazine which, were it sincerely adopted and followed by citizens of the world, would transform the UN in no long time. "It is evident," she wrote, "that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy." Readers may review her discussion by consulting THEOSOPHY for September, 1949, page 485. She writes in part:

> How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth.
>
> Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. . . .

Such free discussion, undefiled by personalities and animosity, is the hope embodied in the Charter of the United Nations. If each nation began to lay aside its pettinesses and animosities, at least when its representatives are sitting within the shadow of that great ideal, how much sooner every country would achieve the universal ideal—a Republic of Brotherhood.

The Pettiness of "Time"

As we go to press, a contrasting view of Nehru's ideas and aims is offered in *Time,* May 7, in a cover story which betrays editorial waspishness to a degree remarkable even for *Time* (and which recalls an earlier exploit in slander—see THEOSOPHY 35: 94 and 125). The idea seems to be to discredit Nehru—who presently is out of favor with *Time* for declining to support United States foreign policy in its entirety—by associating the Indian prime minister with muddled people and muddled ideas. Annie Besant and Theosophy, apparently, are used to serve the purpose. Nehru, it is said, was inducted into the Theosophical Society at the age of 13 by Mrs. Besant herself, and a footnote thereupon assembles what some *Time* researcher was hired to propose as the relevant facts about Annie Besant. The account, as well as the spectre-like photograph of Mrs. Besant reproduced on another page, exhibits *Time's* artful method of derogation. One sentence will illustrate: "She [Mrs. Besant] was converted to Theosophy (a watered-down Western copy of Hinduism) while reviewing a book by its founder, Mme. Blavatsky, went to India where she dressed in native sari, became the leader of the world-wide Theosophist movement. . . ."

Theosophy and Theosophisms

But there is another aspect to the linking of Mrs. Besant with the Theosophical Movement, of which *Time* reports she became the "world leader." In the first place, *Time* has here become factually inaccurate, a counter-statement anyone may verify by consultation of the documentary evidence provided in the new and revised edition of *The Theosophical Movement.* Secondly, though many theosophists will not care for the identification of Mrs. Besant with Theosophy, whether or no she is considered their past "world leader," perhaps this is one of the times when she needs more to be defended than criticized. This prominent Englishwoman contributed to the best of her ability to the Theosophical Movement during her first years in the T. S., while associating directly with H.P.B. To come into the T. S. via *The Secret Doctrine* was in itself no mean accomplishment, and to publicly adopt Theosophy when polite society, emboldened by the Hodgson Report, was still indulging in exultant ridicule and

scurrilous attacks—required a force of character nowhere suggested in *Time's* thumb-nail sketch.

On the other hand, it cannot be gainsaid that the misrepresentation of Theosophy as "watered-down" anything, has been made possible in part by the peculiar activities of Mrs. Besant's society, and, as a result, several otherwise well-informed students of modern India, without any intent to deceive, have fallen into the same error as has *Time*. The *Time* footnote, for example, allows one to conclude that birth control, companionate marriage, the Krishnamurti cult, the "California race" superstition, and immediate reincarnation are all Theosophical teachings, when in fact each of these side-issues involves a direct contradiction of theosophical principles and a species of surrender to that insidious materialism which H. P. Blavatsky herself labored incessantly to dislodge from the mind of the race. Such a confusion of Theosophy and theosophisms throws into bright relief the policy of the United Lodge of Theosophists, as expressed in its Declaration (printed on the inside back cover of this magazine). In H.P.B.'s own words of 1888, "Theosophy pure and simple has still a severe battle to fight for recognition." While the battle is going on, however, theosophists may feel grateful for association with Nehru. Other company could be much worse. Suppose, for instance, *Time* had *praised* Theosophy!

"A Deal with Destiny"

The *Satevepost* for April 7 carried an unusual short story, "Wreck Call—Emergency!" by Jack Clinton McLarn, a tale of a karmic agent in the natural sense—a man who, by selflessly protecting a fellow-worker from having to "take the rap," earned greater power to save another desperate situation. Whether the adventure be accepted as McLarn relates it or not, the theosophist can reflect on the general truth portrayed: that, although no man can atone for another's karma, an act of altruism may mitigate that karma, for oneself and for others. The capacity to endure personal injustice for the sake of the greater good is not wholly uncommon among men, but it is perhaps rarely understood that such karmic stamina or active impersonality must, under the equilibrizing law, be a purifying and strengthening influence upon the whole nature of the "endurer."

The superficial version of vicarious atonement may hide a more profound truth than would be suspected, by one unfamiliar with the law of Karma. H.P.B., in calling herself the "goat of atonement" for the Theosophical Society, used another phrase which is even more expressive. She said she "could serve as a lightning conductor of Karma for it," and, since karma must always return to the point of disturbance, it is clear that her vicarious suffering did not relieve the members of the Society from the necessity of meeting the consequences of their own blunders. But may we not imagine that knowledge of the consequences *to the teacher,* as well as to themselves, might have quickened the principle of brotherhood in the minds of a few, widening their comprehension of karmic law? "The fruit of Karma Sages dare not still"—yet there may be many ways of preparing men for the taste of that fruit. H.P.B., in identifying herself with her students and associates, for the sake of the Movement and their education, illustrates her own statement about the theosophist's power to help others—a remark, it is to be noted, which includes a distinct qualification: "The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless he *knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue" (THEOSOPHY 31: 297).

"BORN WITH A FIDDLE HAND"

Six-year-old Diana Halprin, who has been engaged to play as soloist with the Philadelphia Orchestra next season in a concert for children, is another in the series of child prodigies—children whose gifts demonstrate the Ego's power to so train its astral and physical instruments that a new incarnation does not wholly impede the expression of skills acquired in a previous life on earth. Diana's father, once a violinist with the Detroit Symphony, found Diana picking out radio tunes on a toy piano at the age of two. "He tested her further, discovered she had absolute pitch. Also 'she was really born with a fiddle hand,' broad and dexterous. At three, Diana got her first violin, a four-ounce affair, one-eighth adult size, and began taking lessons from her father." (*Time,* May 14.)

What will be the nature of education, at home and at school, when it is widely recognized that besides being born with "fiddle hands"

or "mathematical brains," children come—each one—with distinct characteristics indicating their lines of activity and application in former incarnations? Who can calculate the aid and encouragement to the soul, if parents and teachers had in mind the vast history of the Ego they deal with in the form of a child, and the great purposes present karma might serve if that Ego were more consciously settled in the new personality?

CONCENTRATION AMID CHAOS

Particularly in these days of feverish activity, when distractions call to us from every side and assail every sense, it becomes clear that the primary value to be striven for—and the one which is almost wholly neglected in modern schooling—is the ability to concentrate. As one Columbia professor, Gilbert A. Highet, pointed out recently, "teaching young people today is like trying to get through a long-distance call at a party":

> You have probably noticed that nowadays, when you talk to young men and women of college age, they do not hear very well. Their thoughts are elsewhere. They say, "Sure" and they say, "So do I," and often they say, "What was that?" But their eyes do not quite focus. Nor do their minds.

Prof. Highet, who teaches Greek and Latin at Columbia, and is the author of *The Classical Tradition* and *The Art of Teaching,* is not complaining, exactly. But the fact that the student mind is not in focus does make it difficult to teach the young, as he points out:

> To begin with, they are young. And youth, with health and energy, is (for all the dangers that beset it) rather like being at a perpetual party. . . . Recently I reread some of the diaries I kept when I was at college, and they made me dizzy. Into one day I tried to cram as much excitement as would keep me going for a month now. . . . And the point is that all these things were apparently occupying my mind at the same time.
>
> Exciting, yes, and the essence of growth; but distracting. To sit and listen to a reasoned exposition of vector analysis or the policy of the Habsburg Empire, difficult enough for an adult, is almost impossible for a young man or woman. I sometimes look at them in the classroom with real astonishment, and wonder what keeps them in their seats when every one of them is a mass of explosive forces.

"Four Great Experiences"

> The biggest excitement of all, the one which corresponds to the cocktails at the party, is, of course, love. Usually their minds are at least half occupied by love—for at least half of the time. Either they are in love—and are puzzled by its power, or saddened by its cruelties, or terrified by its dangers, or exultant at its delights; or else they are lonely, and would like to be loved, but cannot find anyone lovable or loving. It is strange for a teacher to look at all those faces and reflect that, although their owners are mentally immature, physically they are adults who could very well have children of their own. . . .
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> . . . older people have usually had enough experience and have thought enough about love to know what it can do to them and how they should live with it. For the young it is all new. Sometimes I think there are only four great experiences in life: the baby's discovery of the world, the youth's and girl's discovery of love, and the adult's discovery of art and religion. The difficulty about the discovery of love is that it competes with almost irresistible power against the training of the intellect; and still both must go on at the same time.

Distractions and Interruptions

Prof. Highet touches in this passage on a basic educational need—the integration of the psychic and the mental powers of man. What is the cultivation of abstract thought but an attempt to have the pupil demonstrate to himself the possibility of abstracting his *mind* from any "given fact," any particular experience or event, and observing its metaphysical relation to a general principle or standard of valuation? The temptation to give up an educational course and take a job is also mentioned, Prof. Highet remarking that few students complete their schooling without "having several periods of distraction or discouragement or despair" over this dilemma. Then there is the war, he says, which the Greek historian Thucydides called a "violent teacher." Prof. Highet observes that students "can scracely concentrate on long preparation and careful thinking (which are the essence of a sound education) if a violent interruption may alter their whole lives."

Theosophists might consider that the distractions, doubts, and discouragements besetting young and old are greatly augmented in a "cycle of psychism" such as we are now passing through, but it is always the function of education—in school or in life—to encourage

the *progress of the Ego* through successive awakenings. The time must come when every disturbance, emotional, mental, or circumstantial, will be equilibrized by the man himself, as a matter of course. Then will be seen the disappearance of the "race" of neurotics and psychotics—those who have allowed themselves to become fixed or glued to one angle of vision, who betray the spiritual mind's detachment by some "meditation with a seed," and who thus identify their power of perception with one particular aspect of their psychic instrument, the kama-manasic principle.

"JOVE NODS TO JOVE . . . "

While it is true that widely-branching and multitudinous interests are an inevitable aspect of growth, of equal importance is the control of the wandering mind—a discipline which should be undertaken at the earliest possible age. The contention that the child will concentrate when he is interested is a sound one, but its popular expression in many schools seems to have some serious drawbacks. We refer to those teachers who would not dream of commanding the pupil's attention to a necessary mental discipline—he is, instead, to be cajoled into attention by means of his liking for a certain experience with which the lesson is "coated." Is it really necessary that a child make believe he is a store-keeper in order that he may conceive the desire and summon the will to learn arithmetic? Has the child no abstract love of knowledge as a "thing in itself" which can be appealed to? Or must all learning be harnessed to some "productive" end which will arouse the acquisitive instinct? Is it only between grownups that, in Emerson's phrase, "Jove nods to Jove" from behind each one of us?

We take the following suggestive passage from Elizabeth Peabody's *Record of a School,* relating the practice followed by a very advanced educator who lived more than a hundred years ago:

> It was soon found that Mr. Alcott, with all his mildness, was very strict. When sitting at their writing, he would not allow the least intercommunication, and every whisper was taken notice of. When they [the children] sat in the semicircle around him, they were not only requested to be silent, but to appear attentive to him; and any infringement of the spirit of this rule would arrest his reading, and he would wait, however long it might be, until attention was restored. For some time the acquirement of this habit of still-

> ness and attention was the most prominent object, for it was found that many of the children had very little self-control, very weak attention, very self-indulgent habits. . . .

"A Compliment and A Challenge"

Some advocates of progressive education will quarrel with such strict "disciplinary" methods, and call them depressants of the child's sensitive nature. But a little reflection suggests that in the hands of a capable and understanding teacher, such an insistence on attention, quiet, and self-control is in the nature of a stimulus and need not be a discouragement. It is a commonplace that children do not like to be "talked down to," and it is probably equally true that they actually prefer not to be "acted down to," nor to be allowed and encouraged to level *down* themselves. The establishment by Bronson Alcott of high and demanding standards seems to have served as a compliment and a challenge to the children, who thus strove to fulfill what was expected of them. (For more about the Alcott School, see Theosophy 30: 347 and 400.)

"The Terrifying Gulf"

The great task of the educator, as Prof. Highet sees it, is not to fill his charges with the right information. It is not so important that they learn sets of facts, or special skills, or theories, or explanations: they must learn *how to think.*

> This is the most important of all, for it changes them into human beings. Some of them never learn it. Uneducated people all over the world seldom learn it. That is why there is such a terrifying gulf between those who can think generally and logically and those who can not. . . . Most of the authors who have written about the peasants of Russia agree in saying that, though often shrewd at solving particular problems, the peasants would not accept logical explanations because they did not believe in the possibility of logical argument. . . .
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> "You explain a plan carefully to the peasant," said Stalin, "and he scratches his head and says he must talk it over with his wife or his herdsman. Then he comes back and rejects the whole thing." It was not, apparently, that the peasant understood the plan and opposed it on carefully reasoned grounds. It was simply that he distrusted it because it was an intellectual structure, and he could not cope with intellectual structures any more than he could fly without wings. . . .

"THE VISION OF THE ABSTRACT"

It is not only the peasants who lack this most necessary mental attribute, we hasten to add. Nor is a lack of formal education any sure sign that a person will be unable to cope with intellectual abstractions. The ability to see into the principles of things (which is not necessarily the ability to build an intellectual house of cards) is the sign of the lighting up of Manas and is the crowning distinction between man and animal—between the indwelling mind and the purely physical brain.

> We see the same kind of thing whenever we travel into remote parts of the world [Prof. Highet continues]. Talking to illiterate farmers, or to isolated villagers in the back-country of Mexico or Spain or India (even after the language difficulty has been partly solved), we feel another difficulty, this one insoluble. It is that they do not think as we do. They are primitives. They will not make a general statement. Instead, they will tell a story. (That is why all the great religions of the world begin not with philosophical systems, but with wonderful stories.) They will not argue, and reach a general conclusion by to-and-fro discussions. They simply make counterstatements, and stop. And all the time they look at us with the same puzzled but intense gaze that we see in the eyes of an animal trying to decide between attack, or investigation, or escape.

"CITIZENS, NOT PEASANTS"

It seems to be going too far to compare the child or youth in a civilized country to the unlearned peasant in a backward corner of the world (and actually the birth-place or race of the child is not the real determinant of his mental status), because even an extremely young child can grasp fundamental abstractions, if he has that innate mental alertness we connect with a *Manas* at least partially lighted. Conversely, a person may go through the whole course of formal education in this country, and emerge essentially *uneducated*—that is, unable to perceive abstract principles apart from their concrete expression. It must be allowed by any unbiased person that, whether they live in Russia or America, those are "peasants" in Prof. Highet's meaning who are led to their convictions by a series of emotionalized propaganda. Those only are worthy to be called "citizens" who have become, through mental discipline and moral strength, "free and independent human beings who can think."

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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